THE PACIFIC

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Reading Room

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THE HEAVENLY HELPER.

Unto thee, abiding ever,
Look I in my need,
Strength of every good endeavor,
Holy thought and deed!

Thou dost guide the stars of heaven,
Heal the broken heart,
Bring in turn the morn and even'—
Law and Love thou art.

Clouds and darkness are about thee,
Just and sure thy throne,—
Not a sparrow falls without thee,
All to thee is known.

Origin and end of being,
All things in and through,—
Light thou art of all my seeing,
Power to will and do.

Through my life whate'er betide me,
Thou my trust shalt be;
Whom have I on earth beside thee,
Whom in heaven but thee?

—F. L. Hosmer.

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NO PRIZE-FIGHTING IN CALIFORNIA.

All honor to Governor Gillett for coming to the help of San Francisco and saving the city from the disgrace of the Jeffries-Johnson prize-fight! This action, of course drew on him a great deal of criticism, not a few making it on the ground that he ought not to have delayed to so late a date; but his statement in reply to this criticism is satisfactory.

As soon as he felt convinced that the district attorney would not act to prevent the fight, the governor proceeded to ascertain the facts and to apply to them the law in the case.

District-Attorney Fickert could have done this; but he did not choose to do it; he thought that it would be better for San Francisco to have the fight than not to have it. It is as Governor Gillett says: No one has any grounds for complaint. Men were deliberately planning to break the laws of the state and men sworn to observe and enforce them were winking at these men in their planning.

The Oakland Tribune, in a recent editorial, stated the case admirably. Asking, "Is the meeting between Jeffries and Johnson to be a prize-fight or merely a boxing contest?" the Tribune said:

"It seems silly to ask the question. There is not a ten-year-old-boy in the country who does not know that it was arranged to be a fight for an immense stake and the championship of the world. The men who were buying tickets and paying as high as fifty dollars apiece for them would not have given a dollar to witness a simple boxing bout between the professional bruisers. Their desire was to see a finish fight, and that is what they were promised."

The Governor is to be commended in that he also stopped the Langford-Kaufman fight which was scheduled for last Saturday. To do this required great determination on his part, for the promoters called the fight off only after they saw that the militia would stop it if it could be stopped in no other way.

So critical was the situation that Governor Gillett took no chances and troops were within easy call. Martial law was not proclaimed in San Francisco; but this was only because desperate men, brought to bay, at the very last abandoned their plans to defeat the will of the Governor in his order that the fight was unlawful and must not take place.

Perhaps the detail of fifty policemen, made by the Chief-of-Police after the action of the Governor had compelled that something be done, would have been sufficient. But we doubt it. It is more probable it was the presence of the militia at the Van Ness Armory, only a few blocks away, that awed into submission. Why the militia were there, no one knows definitely. But the probabilities are that there was an understanding between the officers and Adjutant-General Lauck.

The action of the Governor has brought to him congratulatory telegrams and letters from all over the country. From Scotland Andrew Carnegie says: "Our whole country is your debtor."

Representing the Ministers' Association of Redlands, the Rev. Dr. J. H. Williams of the Congregational Church telegraphed:

"The ministers of Redlands heartily commend the brave stand you have taken and believe you have the support of the best elements not only of our state, but of the whole nation."

That is what Governor Gillett will have—the support of the best elements throughout the state and nation, and more than that—their gratitude. He has shown real manhood in this prize-fight matter, and widely people will want to see him entrusted with yet higher office than that of Governor of California.

PACIFIC COAST NOTES.

It is said that one-half of the high school boys at Riverside are members of the Y. M. C. A.

The Y. M. C. A. at Spokane, Washington, raised recently $96,500 to pay a mortgage and remodel the building.

The Young Men's Christian Association at Pocatello, Idaho, has grown during the last year from 550 in membership to 1,200. The attendance at meetings and at Bible Study has increased fourfold.

In the winter San Francisco has the advantage of the cities of the Pacific Northwest, having a much more desirable climate than they have. But in the summer time, Seattle and Tacoma and Portland have a climate more to be desired—one free from the cold winds and fogs which prevail here at that time.

"Sky Pilot Settlement" is the name of a place near Priest Rapids on the Columbia River, in Washington. All the landholders and tillers of the soil are ministers of the gospel. A minister by the name of Eide is the father of the project. It is not a communistic nor a co-operative affair, but the spirit of brotherhood prevails and there is much helpfulness. Several thousand acres of land have been planted with fruit trees and alfalfa.

The Young Men's Christian Association work in Honolulu has outgrown the present building and a new one will be built soon at a cost of $200,000, the money for it having been subscribed. A writer in "Association Men," says: "It would be difficult to find an Association-field of wider and more varied opportunity than Honolulu, in Hawaii,

2,000 miles from the California mainland. The population of Honolulu does not exceed 50,000, but this fact affords little indication of the actual size of the field; for Honolulu is rather a group of cities than a single one. Within the municipal limits is an oriental city of perhaps 20,000 Chinese and Japanese, living under the American flag their own Eastern life. A section of the city is occupied almost wholly by the Portuguese, while the American and English residents form a colony by themselves. The native Hawaiians, though scattered somewhat as to residence, are a unit in social and religious interests, as well as in pride in the truly remarkable history of their race and of their islands.

President Baer of Occidental College, Los Angeles, attended the Presbyterian General Assembly at Atlantic City, and the Westminster remarks concerning him: "John Willis Baer is just as full of fire for colleges as he ever was for home missions, or ever was for Christian Endeavor. That is saying a great deal. More than that; he is eight years older than when he left the service of Christian Endeavor, and four years older than when he left the service of the Board of Home Missions, and that is saying very much more. The man of fire has become the man of maturity. Wherefore, brethren, add to your ardor balance, and to balance judgment, and to judgment convic-eion, seems to have been the message spoken by some unknown Peter to this college president. He is an alumnus of 'Self-Taught College,' and a Fellow of 'Good Sense University.' Dr. Baer made an address all too brief. But it was an address of power, in behalf of the small Christian college. Dr. Baer used for his text a sentence of Theodore Roosevelt, and by so doing made very evident the sentiment of the whole Assembly towards the man whom he called 'an American citizen who is now temporarily absent from the White House.' Applause lasting several minutes stopped the speaker.'

Colorado produced last year 4,300 cars of apples, 800 more than the states of Washington, Oregon, Utah, Idaho, Montana and New Mexico combined. In the Pacific Northwest, Washington led with 1,740 cars; Oregon had 750; Idaho 300, Utah 400, Montana 100. The State of Washington bids fair to lead in apple production in the West in a few years, distancing Colorado. Immense numbers of trees have been planted during the last few years and are being planted now. Of interest in this connection is the following from Spokane, concerning the great "Apple Way' near that city: "Work has been started on the great Apple Way between Spokane and Coeur d'Alene, Idaho, through the Spokane Valley, thirty miles, and J. A. Perry, secretary of the Spokane County Good Roads Association, which is doing the building in conjunction with the Commercial Club of Coeur d'Alene, says the new speedway will be completed early in September. The road will be sixty feet wide and lined on both sides with apple and other fruit trees, interspersed with English elm trees, and a fountain for man and beast at intervals of a mile. The preliminary work on the road will cost $1,500 a mile, or about $300,000, when macadamized. The last-named pavement will not be built until there is need for it, as the highway is a natural one and may not require artificial paving in the next ten years. The fruit trees will be cared for by residents in the valley, under the direction of a competent orchardist, and the water will be furnished free of charge for irrigation and fountain purposes, by companies operating in the district. The road has been designated a State highway, so it cannot be crossed on grade by railroad companies seeking entrance to the two cities mentioned." tioned."

"The Life of Daniel Coit Gilman" is just from the press and is being widely reviewed. It is a book in which many Californians will be interested, inasmuch as Dr. Gilman was president of the University of California before going to the presidency of Johns Hopkins at Baltimore. When he came to the presidency here, the University was just entering upon its third year. He threw himself with his great enthusiasm into the task before him. During his three years of service, he created a genuine academic atmosphere at Oakland and Berkeley and laid the foundations for the splendid development which the University has since made. He saw demonstrated for him the weakness of a State University dependent upon the whims of Legislatures, and, although he weathered the storm, he did not care to build extensively on so unstable a base. Yet he could truly say when leaving: "In some of my most serious moods I shrink from the final step which will part me from colleagues and pupils whom I love and from duties which, with all their embarrassments, have been full of pleasure." A reviewer in the New York Post writes: "During his brief but effective term as president of the University of California, he met with an ignorant political opposition that threatened the very existence of the University, and with the demagogic shifts of certain of his own professors. His correspondence shows how keenly he felt the lack of underlying trust. As a matter of fact, the event showed that he exaggerated the peril of agrarian interference, but it is plain that he could not be spiritually at ease in an air where competence might be at the mercy of charlatanry, and antagonists would not even play fair." Dr. Gilman looked toward the ministry for a time after his graduation from Yale. Whlie abroad in 1853 he wrote to his sister: "When I go to America I must have some definite notions. Day and night I think of that time, and in all I see and do I am planning for being useful at home. * * * I look therefore more and more to the ministry as probably the place where I can do more good than anywhere else." This is said to be the key to his whole career:—his earnest desire to be of use to his fellow-men. No man was ever less influenced by personal ambition or the considerations of worldly success. In his freshman year at Yale he was one of a group to start a Sunday-school for the children of the poorer classes at New Haven, and of it he wrote to his father: "If we can add to the happiness or the goodness of even a few we shall be well paid." He did not enter the ministry, though he had license to preach for a while. Editorial work was also contemplated. Taking up library work for a time he was led into the editorial channel and on then to his distinguished career. We heard Dr. Samuel H. Willey remark several weeks ago that he was looking forward with pleasant anticipation to the appearance of this book.

CONCERNING WOMAN SUFFRAGE.

The Sacramento Union expresses the hope that it will not be considered ungallant if it applies to the record women are making where they have the elective franchise the old proverb, "The proof of the pudding is in the eating." The Union says:

"We are not discussing, of course, the question whether

the ballot should be given to our wives, our mothers and our sweethearts, but we would simply point out that many of the things which the late Miss Susan B. Anthony promised if the male biped would allow his consort to vote, have not come to pass, and, in fact, show no signs of being realized. It was said, and, in fact, no statement has been so often made or more emphatically reiterated by the friends of woman suffrage, that if the women were given the right to vote they would banish the saloons. Colorado has woman suffrage, and yet Denver, with the largest voting population of any town in the State, went "wet" by 15,000 majority. The despatches which conveyed that information to the outside world have also added that the women joined with the men in celebrating the victory of Bacchus.

"The result in Denver, however, should cause no surprise, since in Idaho, where woman has the right to vote, there is no prohibition; neither is there in Wyoming, where she has the same privilege.

"In Kansas, however, where she has no right to vote; in Maine, and in the Dakotas, where she is also without the ballot, and in the South, where she does not even ask for it, prohibition has carried and by big majorities.

"But her failure to support prohibition is not the only divergence which the woman voter has shown between what she was to do and what she has done when the right of suffrage was given her. Suffrage, when placed in the hands of the women, was to abolish political corruption and graft, but neither Colorado, Idaho or Wyoming are models in that respect."

The Union is hardly fair with the woman suffragists. It is true that too much has been claimed by some of the advocates of woman's suffrage—that the good accomplished has fallen considerably short of what ardent advocates have led people to expect. Nevertheless, much has been accomplished, and from all of the states in which women vote come the most reliable testimonies as to beneficial results.

The millennium has not arrived in Wyoming, nor in Idaho, nor in Colorado, because of woman's suffrage, but there has been marked improvement. We quoted last week a splendid testimonial by the Governor of Idaho.

As to the recent contest in Denver, we are of opinion that people are not generally informed. It was the work and the votes of the women that defeated a corrupt water company in its efforts to get its franchise renewed. A Denver man said to one of the prominent workers after the election:

"I have always heartily believed in woman suffrage, but even if I had been opposed to it, I should have been converted by the splendid work the women of Denver did in defeating the water franchise and giving Denver back to the people of Denver. What you women accomplished yesterday will advance the cause of woman suffrage more than anything that has happened in this country in twenty years."

In an editorial in the Woman's Journal of June the 4th, Alice Stone Blackwell says:

"By way of drawing a red herring across the trail to throw the public off the scent of this great victory for better government, the opponents of equal suffrage at the East are raising a howl because Denver did not go dry. In most cases this outcry is purely hypocritical. A majority of the howlers are, themselves, opposed to the policy of no-license. They have never admitted it as any argument for equal suffrage that at every election in Colorado scores of towns go dry which never did so before women were given a vote. But because one big city failed to go dry, they are filled with holy indignation. If no-license had carried in Denver, these same people would instantly have pointed to it as a proof that women were not fit to vote, because of their emotionalism and their determination to vote for no-license under all circumstances, irrespective of whether it could be enforced."

We wish that Denver had gone "dry." But we do not stand with the impassioned prohibition orator who said before the election:

"Unless Denver goes dry, you women of Denver will declare to the whole world that equal suffrage is a failure, and no other states in the Union will ever give votes to women."

The same evening the prohibitionist was thus addressing the women, a Denver business man said:

"If the women vote Denver 'dry,' that vote will be the death-blow of woman suffrage in this country.'

Concerning the battle against the saloons in Denver, Mr. Wayne Williams, an Anti-Saloon League-leader, writes:

"I do not regard the defeat of the 'dry' movement as any proper test of woman suffrage. You cannot measure the value of woman suffrage by any one test or election. The women were our strongest workers, and were more numerous than men in our cause. The names on our petition were 60 per cent women.

"In my judgment, the emphatic vote against the water franchise and in favor of the clean and honest propositions of the Citizens' party and the election of a woman like Ellis Meredith to the election commission, are emphatic evidence of the value of women suffrage, and these things should be taken into account when making up the final result.

"I am stronger in favor of woman suffrage than ever."

Writing concerning the reform victories in Denver, the News of that city says:

"Never were there more zealous or capable workers than the women who led the Public Service League and the Woman's Water Consumers' League. We have no way of proving it, but we believe the women furnished considerably more than their due share of reform votes Tuesday, and the judgment of every observer with whom we have talked agrees with our own. Understand, we are not basing the cause of woman suffrage on this or any other election. That cause rests on the broad ground of common sense and common justice. But if woman suffrage needed a vindication, it could ask nothing better than the record of May 17th."

CHRONICLE AND COMMENT.

Salt Lake City, Minneapolis, Des Moines, Detroit, Columbus and Saratoga Springs seek the Methodist General Conference for 1912.

Southern Texas will in a few years be a great orange-growing country. It is estimated that at least 75,000 acres

will be planted with orange trees this year. Many experienced growers from Florida and from California are going into the business. William J. Bryan has planted large orange and lemon groves on his big ranch in the lower valley of the Rio Grande.

Between 1903 and 1909, 299,603 persons moved from the United States to Canada. About 200,000 of these were agriculturists. During the same period there were 700,391 immigrants to Canada by ocean ports. In 1908-1909, there were 39,081 homestead entries in Canada and 9,829 were by people from the United States. It is estimated that the settlers from the United States in 1908-'09, took with them $150,000,000.

The "Wisconsin Congregational Church Life' says that the Congregational churches of Wisconsin have cut the salaries of their ministers over thirty-five per cent in the last fifteen years. Nevertheless, most of the churches are paying as much in salary as they paid fifteen years ago. The explanation is: "The cost of living has increased fifty per cent in fifteen years. This means that the man who received $800 then, got just as much as the man who receives $1200 now; for the $800 then would buy just as much as the $1200 now. The minister whose salary is the same now as then can only buy two-thirds as much at present as he could formerly. He is just one-third poorer. Some churches have increased their salaries; others have not. The average increase for the state is not over twelve per cent; leaving the average minister over thirty-five per cent poorer."

A missionary in China writes: "China is waking up. The only danger is that she may move too rapidly and take the wrong steps. When our mission was opened the natives used to line up along the road and hiss: 'Kill the foreign devils.' We waited ten years before making a single convert; now they are coming at the rate of a thousand a year and the people fairly embarrass us with polite attentions. They offer us their sedan chairs, carts, fine horses and outriders. The changes that have come about in China are largely along material lines, and these chiefly through the railroads planned by young men educated in America; through an awakening to modern educational ideas, and through the great revivals that are sweeping the entire empire, painted gods are taken from the temples and thrown into the streets for people and animals to tread upon. But in giving up idolatry there appears a grave danger—that of infidelity and sensuality."

Senator Smoot of Utah, in a recent interview at Brookline, Massachusetts, gave it as his opinion that it would be beneficial to the country morally, physically and financially if the Mormon Church had more followers. He laid special emphasis on the fact that there is no need for any man, woman or child going hungry or poorly clothed, because the Church provides against it. Speaking of polygamy, he said that the Mormons believe that they should bow to the laws of the country, and as the laws were against the practice of polygamy, such marriages had been given up since 1890. It is one of the tenets of that Church's belief that all of its members should respect the laws of the land in which they live. The Mormons, however, do believe that the Bible upholds polygamy. Speaking of the missionary work and advantages given to practically al Mormons, the senator waxed enthusiastic. "It's a mighty poor man in the Mormon Church," he said, "who isn't called upon to undertake some mission. Most of them travel more or less and become familiar with one or more foreign languages. You might collect a group of Mormons in any one of the small towns of our state and ask them how many had been to a foreign country, and I'll venture to say that three-fourths of them would tell you that they had been abroad. In even so small a group you would find that there were people who could speak ten or fifteen foreign languages. That is about the condition everywhere in Mormon communities. Through this system the Mormons maintain their cosmopolitan character; they live with different peoples; they see life in its various phases; they are able to know the needs of their community and to help it progress. It is a mode of education through travel which, I believe, would be found in no other religious belief." It is stated that this is the first time Senator Smoot has talked about the Mormon Church since his election to the Senate in 1903. Mr. Smoot was born in Salt Lake City in 1862, and has all his life been in close association with the Mormon leaders.

"The Churchman Afield" tells in the Boston Transcript of a novel idea of Christian duty: "A movement was started some months ago, and has made some progress, that has for its foundation the doctrine that Christians have no moral right to take Sundays to go to church. The movement has made considerable headway among Episcopal, Presbyterian and Congregational bodies, and it represents a higher standard of Christian conduct than has heretofore obtained. Ministers of the religious bodies named are beginning to meet people who hold this view. No organization has been effected, and none is likely to be, but the number of Christians who declare their adherence to the doctrine steadily increases. The argument is that Christian people are commanded to go out and teach and preach. The command is not limited to ministers, but was given to Christians, ministers preaching in their way, and laymen in their way. Christians now take Sundays to attend public worship, to hear the Bible read, and to grow in spiritual life. The new doctrine is that Christian people ought to take an evening a week for these purposes, since they have six evenings. Sundays are admirable for teaching and preaching. People's thoughts are turned in some measure toward higher things. At least most people have leisure that day as they do not have on other days. Instead of taking Sundays for themselves, for receiving instruction and gaining spiritual strength, the new ideal is that these things be gained at another time, and that Sunday, the most advantageous of days, be saved for personal work among those who are not Christians. One Christian, more advanced than some, declares that he hopes to live to see the day when churches will be closed on Sundays because it will not be counted right for Christians to enter them—when the standard of Christian conduct will be such that on Sundays followers of Christ will be out in the highways and byways telling the gospel truths to others. This novel conception of Christian duty, advanced beyond anything usually obtaining, has gained steady progress during the last two or three years, and literature on the subject is now preparing, to be published this fall."

THE LIQUOR MEN'S CONVENTION.

Comment by the Western Christian Advocate.

The convention of the National Wholesale Liquor Dealers' Association, which for several days recently "honored" Cincinnati with its presence, adjourned after having disposed of the problem of the liquor evil to the satisfaction, at least, of the members. and having dedicated itself to reform. It is to be feared, however, that the resolutions of this august body resemble more those of Buster Brown than of any sober-minded business organization, and are to be taken, no doubt, in a Pickwickian sense. Very high-sounding indeed are some of the phrases. "The bartender's license must be looked on as a sacred privilege. "Low dives and other vicious places must go." The association solemnly pledged itself to the cause of high license and personal liberty, and, in fact, stood ready to make almost any promises to "be good" so long as their interests were not interfered with. If the organization really can accomplish anything in the way of cleaning up the brothels and the dives, whatever the motives, we applaud the effort, although we somewhat doubt the sincerity of the reform.

The main business of the convention, however—such righteous protestations were only the frills—was to direct an attack on the prohibition and anti-saloon forces, which have of late proved such formidable opponents to their trade. With an enthusiasm worthy of a better cause, the liquor dealers pledged a fund of $150,000 for "defense," which money doubtless will be spent in circulating malicious lies and trying to subsidize the press. All disguises are removed when it comes to attacking prohibition.

"There is no doubt," said one of the speakers, "that the liquor problem has furnished the most fertile field ever offered to agitators, professional reformers, discredited preachers, emotional orators, and conscienceless grfaters, or that the laws that they have brought into existence during the past century have proved to be the most expensive ever adopted in this country, and the most stupendous failures in the history of legislation. State after state has tried prohibition; properties worth hundreds of millions of dollars have been lost, and the problem in practice is no nearer solution than it was fifty or one hundred years ago, and the consumption of alcoholic beverages, instead of being decreased, has increased within the last fifteen years something like fifty per cent.'

But this from another: "Another fallacy into which some of our friends are prone to fall is the supposition that the so-called anti-liquor forces are composed of nothing but fanatics. They are not. For one fanatic in their ranks I say that there are hundreds who merely recognize the existence of the same evil that we recognize, and, seeing no way of curing it, conclude that it is incurable, and that, therefore, no other remedy is left but the complete destruction of the source from which they believe the evil emanates."

Such statements, with their absurdities and contradictions, will at least be interesting to our readers. That prohibition is a hideous farce and calculated only to stimulate the consumption of liquors, that the Anti-Saloon League is a refuge for discredited preachers and fanatics, is news of an alarming character!

AMERICAN BOARD NEW MISSIONARIES.

The Boston Transcript for May the 28th contained an article of especial interest and suggestiveness concerning the thirty American Board missionaries who were at the Congregational House for their last Conference before starting for their foreign fields. The Transcript said:

"It is the opinion of the officers that this group is the strongest that has ever been sent to the field in the history of the Board. Even a rank outsider who cared little for the deeper motives and purposes of the missionary enterprise would admit that these people are far above the average of the college graduate that comes out from our universities. The very seriousness of their plans for a life investment has brought a maturity and firmness into the lines of their faces that show they have not been dawdlers or drifters in their college years. Four of these men are the fellowship men of their respective theological seminaries. That means they were practically the valedictorians and have had the privilege of one or two years of study abroad as the fellows of the seminary.

"Here is a sample of the man that the American colleges can produce, willing to throw in his life for the development of Christian civilization in the Orient. A valedictorian in his preparatory school, as well as in the university; three years an instructor in a university in India; a seminary graduate and the fellowship man for two years in Berlin; capping it all with a master of arts degree from Columbia in the department of Semitics, so that he might be especially fitted to grapple with the problem of Mohammedanism. And yet that man will receive precisely the same salary on the foreign field that his less brilliant and less effective brother will have. He leaves all the prospects that might be open to him with such a record to accept a salary of $500 on the foreign field.

There is a doctor in this group who is leaving a practice where he was receiving about $3,000 a year to go out with his wife on a salary of $1000, but it might be ventured that the usefulness open before him in Adana, in the Turkish Empire, will far surpass anything he might find in this country. There is a hospital building and the entire plant waiting for him. They say there are 150 cases, which call for major operations, being held for his knife when he lands on the field. From the day that he unpacks his goods he will have before him absolutely unlimited opportunities of using his skill and his sympathy in the relief of suffering.

"This man is going to the very place where the worst of the massacres occurred last year, for the American Board believes that such a massacre always throws wide the door for an increasing service.

"Here is another physician who has had successful interneships in a large hospital in the Middle West, and who is leaving the prospect of an excellent practice to take up one of the big hospitals in North China.

"And the group has its college president, too. He is just out of the seminary, but he has been elected president

of Euphrates College, which has a total of 834 students. Rather a big task for so young a man, but he comes from the old Riggs' family, who have furnished educational leaders to the Turkish empire for three generations. In this country he would have to stand around as a tutor and instructor for years before any large opportnnity opened before him, but they are looking for men of his type to put at the head of their large institutions, and he will be worthy of the responsibility.

"The Board is sending out this year for the first time, an ordained woman—Rev. Isabelle Phelps,—who finished her training in the Bible Teachers' Training School in New York city, and for two years has been the ordained pastor of churches in Maine. A larger proportion of this group are men than has usually been the case—almost a half in fact—and from the record of their athletic activities in college it is evident that they can organize a baseball team or a track team that would push some of the smaller college teams to a hard contest.

"After all, the most compelling thing about missions is that it can command the lives of such young people as these, for men will always be willing to back with money such a challenge as they make when they plan to invest their lives for the sake of the uplift and the education and the inspiration that they can bring to the leaders of the coming generation in some Oriental country.

This Conference includes a discussion on all the problems that come in a missionary's life. The secretaries of the home department describe the best way to keep the home churches interested by the missionaries on the field; what kind of letters to write and how to prepare to make the most effective addresses when they come home. The foreign department discuss the relation of the missionaries to their foreign government, to the native churches and home government.

"It will not be the fault of the Conference if there is any future criticism about missionaries calling for 'gunboats,' for this has practically never been the case."

MIRACLES.

J. A. Hankey.

In the study of the Sunday-school lessons during the present quarter we have the record of a number of miracles performed by Jesus. As we have studied these lessons the question has suggested itself, What is the attitude of the Christian Church today toward the miracles of the Bible? Do Christian people, generally speaking, believe in the genuineness of these miracles and concede their credibility? Or does the Christian Church assume the role of an apologist, and attempt to explain them away? Judging from the tone of the religious press, the utterances from the pulpit and the comments upon the lesson in our quarterlies, we are constrained to conclude that the belief in miracles among Christian people of the present age is sadly lacking. Did Christ have this in mind when he said: "When the Son of man shall come shall he find (the) faith upon earth?" Here is a sample of the comments, by our lesson writers, upon miracles, taken from one of the prominent Sunday-school Quarterlies. The lesson is that of June 5, 1910, Jesus walking upon the waters: "It is useless to try to explain the passage or relieve its difficulty. Either **it is legendary** or some law of life was utilized which finite knowledge has not yet discovered." Italics are ours. Why the suggestion at all that it may have been legendary? Does such a suggestion of doubt as to the genuineness of this miracle help the boys and girls of our Sunday-schools to believe in the credibility of the whole Gospel record, or does it not rather tend to undermine their faith as to the genuineness of other portions or the whole of the Gospel story?

Either the Bible record of miracles is genuine, and credible, or it is spurious, mythical, and therefore utterly unreliable. We must accept either the one or the other of these conclusions. Again, if we admit the genuineness of one miracle, as for instance the raising of Lazarus from the dead by our Lord, why not that of all the others recorded? If the Master had the power to call back to life one three days dead so that decomposition of the body had already set in, then why not be able to walk upon the waters, feed 5,000 with five loaves and two fishes, restore sight to the man born blind, cleanse the leper and perform all of the other miracles recorded in the gospel? Why suggest that one may be legendary unless at the same time we wish to be understood that all the other miracles may likewise have no foundation in fact, and are properly classed among mere myths?

As a matter of fact can we accept the Christian faith and not believe in the genuineness of the miracles recorded in the Gospels? Was not the resurrection of our Lord from the dead a miracle and can we accept him as our Saviour and yet deny the genuineness of the resurrection story? But if we admit the credibility of the miracle of the resurrection of our Lord, if we admit that this one miracle is genuine, how can we escape the conclusion that the record of the other miracles performed by our Lord is likewise credible?

The apostle Paul in 1 Cor. 15th chapter, makes this masterly argument: "Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen. And if Christ be not risen, then is our preaching vain, and your faith is also vain, yea we are all found false witnesses of God; **because** we have testified of God that he raised up Christ: whom he raised not up, if so be that the dead rise not. **But now is Christ risen from the dead,**" etc.

And may we not add that if these miracles recorded by the Gospel writers are merely of a legendary nature, are not genuine, and have not been performed by the Master as on record, then these records are not reliable, the whole narrative is unreliable and mythical and our faith is indeed vain.

We have sometimes wondered why we hear so little from the pulpit these days about the resurrection. It is some time since we have heard a good old fashioned sermon on Easter Sunday that had anything in it about the glorious victory of the Prince of Life over death. Suppose that those who may chance to read this article go back

in memory and recall such a sermon on Easter Day. How long since have you heard one from your pulpit that had in it this inspiring note. And yet was not the resurrection of our Lord the dominant note in the message of the Apostles, to the early Christian Church?

If the Church of today is to accomplish the great task set before it—the evangelization of the whole world—can she afford to lay aside her faith in the supernatural, the miraculous, and deny the credibility of the Bible record of miracles? We believe not. It will be necessary to gird on the whole armor of Faith, if she would be sucecssful in her assault upon the battlements of darkness, superstition and wrong, and not emasculate herself by dulling the edge of the sword of the Spirit, which is the Word of God, by assailing the credibility of this Word.

Santa Ana, Cal.

CHRISTIAN ENDEAVOR NOTES.

July 3—What Is Christian Citizenship? Ps. 124:1-8; Rev. 21:1-3.

Rev. Arthur B. Patten.

We may well ask ourselves that question and search earnestly for an answer. Christianity without citizenship is only a thing in the air. In fact it will vanish into very thin air unless we get it down to earth and on a working basis. Christianity is a life among men; it is man's life at its best among his brothers in the arts, crafts and trades, in business and politics. Christian citizenship is just Christ's spirit in public affairs. It is the answer to the Lord's prayer, "Thy kingdom come, Thy will be done on earth as it is in heaven."

Many men cannot see this kingdom of God on earth; some think they see a coming kingdom suspended in the sky for post-mortem uses only, and alas some others see no kingdom of God at all. The Christian sees ever building on earth the vision hung in air,—the new Jerusalem coming down out of heaven prepared as a bride adorned for her husband. To fail to see this is to be an unbeliever and an infidel, whatever may be our religious formalities and professions. Jesus said to Nicodemus, "Except a man be born anew, he cannot see the kingdom of God." That surely means that every live man is a man of spiritual vision, and can discern the mighty moving of God's providence in human affairs. To be a Christian citizen one must first have faith in God and in God's Word here and now and forever.

We have not half waked up to believe that the kingdoms of this world are becoming the kingdoms of our Lord and His Christ. The ancient pessimisms of the dark ages are not yet outgrown. The fact is our citizenship is to be in heaven today,—at least in the heaven of God's purpose and power. The Pharisees could not see this new and growing order, this coming democracy and brotherhood, and so Jesus denounced them for their unbelief and hardness of heart. They were correct but not creative. Christianity demands of every man that he be correct in personal morals, but it demands as insistently that he be creative in public movements for justice and mercy and the institutions of peace.

Christianity demands that we believe what we are willing to stand by, and that we have will power to stand by what we believe.

Industry, society and government are to be redeemed and God is going to reign on earth in the glory of good will among men. The people who see this, and believe it, and thus help God to his earthly enthronement, are the only really good citizens, for they only are both good and good for something tangible.

The creative Christian's faith will be a romantic interest in the growing reconstrutcion. Such a Christian will be fascinated with the vision, and he will be eager for the adventure that overcomes the evil with the good. The square deal will be not only his principle but his passion. It will be his chivalry to give the square deal, and it will be his knight-errantry to see that other men give it too. So even Christian citizenship may have to involve not only the square deal but also the big stick.

But we shall not greatly succeed in the crusades of good citizenship unless our intelligence on public questions is as wise as our interest is strong. Our zeal must be according to knowledge; we must study to show ourselves approved in the solution of social and industrial and political problems. We need to know the sociology of the schools, but we need more to know the sociology of experience and immediate observation. This is the age of the "survey." A publicity that turns things inside out is giving us the data for a good understanding of what is wrong and what is right. Increasingly the papers and the magazines of the country are putting the facts before the people. Special interests are looking mean and dirty in the limelight, but the public welfare looks increasingly good and desirable under the fiercest scrutiny.

The final demand of Christian citizenship is the demand for courage and willingness on the part of the individual to pay the price. Then here is the call not only for a modern equivalent for war, but for war itself,—a new sort of war to be sure; war not for the killing of men but for the killing of meanness; not bloody war, but as surely not bloodless war; rather the war of sanguine faith and virile honor, contesting for the supremacy of righteousness over wrong, and of even-handed justice over all oppression

THE WORK IN CHINA.

Redlands, Cal., June 14, 1910.

Editor of The Pacific :

In these days when all eyes are turned towards the Orient to see what the next move of the Chinese empire will be, it is well to remember that mission work is going quietly forward.

Being compelled to relinquish my work at the beginning of the year on account of sickness, I turned the same over to my wife and a Chinese native pastor, and during the first quarter 51 persons renounced their idols and joined the Christian Church at an expense of about $1000; only $175 came direct from the American Board. In making the first tour of the year the native pastor was twice held up by highway robbers and was only allowed to pass after it was ascertained that he was a "Jesus Man,"—otherwise his money and his luggage might have been seized.

In referring to the work this same pastor writes: "This

work is too difficult for me to carry; the burden of these forty odd stations weighs very heavily upon me and I trust that you will return as soon as possible and take up the work again.'

One of our Hongkong members, who lives in the interior and who is a good shot, has been on a hunt with the San Wing District Magistrate—a thing which was never known before when a mandarin went on a hunting trip, much less with one of the despised Jesus churchmen.

China is changed, but the gospel alone can change her aright.

C. R. HAGAR.

Note.—The foregoing was a postal card message to the editor. We were pleased to receive it, and hope that Dr. Hagar will be so improved in health soon as to be able to give us other articles concerning the work in that great missionary field in which he has worked so devotedly for so many years.

SACRAMENTO.

An item in our Church News department tells of good things for the Congregational Church at Sacramento—such a change in location as will in all probability enable it to have a growth which hardly seems possible, located as it now is. But this is not all concerning which we would congratulate the Church at Sacramento. It is to be congratulated in that it has secured as pastor the Rev. A. B. Patten of Santa Rosa. Readers of The Pacific have become acquainted with Mr. Patten somewhat during the last few months through the Christian Endeavor Notes which he has been writing. No papers coming to our notice have had "notes" any better than these, and the majority not such as would in any way compare. We are sorry that Mr. Patten wishes to be relieved from this work, and we are endeavoring to prevail upon him to continue.

We are not informed as to when he enters on the pastorate in Sacramento. Nor do we know how soon the Church in that city will build on its new lots. But the outlook for the Church is certainly more promising than it has been for many years.

MINISTERS' MEETINGS.

At the meeting next Monday in Berkeley, the paper will be given by the Rev. G. A. Charnock.

On the following Monday, July 4th, there will be no meeting.

Beginning with Monday, July 11th, the meetings will be held in the First Congregational Church of San Francisco. On the 11th of July the paper will be given by the Rev. G. A. Hinman; on the 18th, by the Rev. E. Hoskins.

THE NEW Y. M. C. A. BUILDING

The building under construction for the Young Men's Christian Association in San Francisco is an imposing looking structure eight stories in height. It is in an excellent location for Y. M. C. A. work—on the corner of Golden Gate avenue and Leavenworth street. The ground being somewhat higher there than on Market street and other business streets toward the ferry, a very fine view of the city is to be had from the new building.

We are of opinion that the location is preferable to the old one on the corner of Mason and Ellis.

It is expected that the building will be so far completed that work can be opened up there by Thanksgiving.

A great impetus will be given to Y. M. C. A. work in this city when the Association is again housed in a building suitable to its needs and so centrally located.

A SERMON IN A SONNET.

W. H. G. Temple.

"Be of good cheer."—John 16:33.

"Be of good cheer," the Master strongly said,
And down through time the ringing words descend,
Till every soldier with a heart to lend
To valiant service, and with ardor led
To face some foe, to put to flight some dread,
To build some cause, and with his life defend
The good against the bad until the end,
Shall march to batle with a victor's tread.

"Be of good cheer." Let sorrow with its gloom
Envelope only those who bend the knee
Before some other master. Sure are we
Of immortality beyond the tomb.
Over the Christian heart, nor grief, nor fear
Can have dominion. Then be of good cheer!

Seattle, May, 1910.

"WEEK DAY PRAYERS."

The foregoing is the title of a little book issued by Jennings & Graham of Cincinnati. It will be found very helpful in a devotional way. Ther are twenty-four "week-day prayers" and eight Lenten prayers. Bishop Warren says in the introduction: "The defects of prayer are long prayers, using vain repetitions, running in ruts, and asking amiss to consume blessings on personal pleasure. This book avoids them all. The prayers are brief, of great variety, with a greater yearning for usefulness than for the luxury of enjoyment.

We quote from one: "Great Teacher, interpret to us all of life's experiences. May we lose no possible profit. May no success crowd out our humility and love for friends. May no failure embitter us to sarcasm or harden us against tenderness. Keep us in the bright way of holiness. Hold us true when the storms come. Help us to grow while the finest sunny spring days are upon us. Guard us against loss of aspiration under wearying work. Shield us from the careless ease that brings hurtful self-indulgence. Set us tasks that command all our powers. Enable us to do little things well. Mix the joy of service with all our work. Put a cheering song in our hearts. Equip us to exhibit the dignity of toil. Illustrate in us the winsomeness of thankful activity."

"We thank Thee that each day becomes richer and sweetr as we follow Our Leader."

"In one for Saturday we found this: "We bring Thee, O Master, one more week's work. Forgive our failures.

Pardon our neglects. Cleanse our strained hearts. Revive our wearied spirits. Knit up our scattered thoughts. Assemble our victories for encouragement. Mark out our faults as warnings. Show us how to fill the day with enriching service. Fit our souls for a Sabbath feast."

This book may be had for 35 cents at the Methodist Book Concern book store, 5-7 City Hall avenue, San Francisco.

Among the Churches

CALIFORNIA.

Oakland, Plymouth.—The pulpit was occupied Sunday by the Rev. Geo. H. DeKay. The pastor, the Rev. A. W. Palmer, preached in the First Church.

La Mesa.—The Rev. J. W. Doane has resigned as pastor and the church is looking for some one to succeed him. A man, strong and active as pastor and of good pulpit ability is needed.

Sacramento.—Our pioneer church in this city,—which more than half a century ago came into active life as "The First Church of Christ in Sacramento," has long suffered because family life is now far removed from the location. Last Sunday, at the close of the morning service, Mr. Sparrow Smith had the privilege of announcing that from one of its veteran lady members a deed to the church had been freely given of a lot at the corner of Fifteenth and P streets, 80 by 80, fronting on a public square, and worth $10,000. The location is admirable, and though a little more space might be desired, yet, skillfully used, it is sufficient for all necessary purposes. When Mr. Smith had finished his statement the organ sounded Old Hundred and the audience broke forth with the Doxology.

W. C. P.

Oakland Fourth.—"Parting is such sweet sorrow," yet we are loth to say "Good-bye 'till it be tomorrow," for several departments of the church will cease their activities during a two months' vacation—all leaving in a happy and uplifted mood after a busy season of successful work. The Ladies' Aid Society closed with an "Afternoon," to which all were invited—the entertaining program revealing the poetical talents of the ladies in verse, illustrative of the particular method of each one in earning one dollar. Some had, through various devices, obtained much more than this amount, and the treasury of the Ladies' Society, after paying the usual pledges and expenses, is well equipped with funds for a fresh start after vacation. The Men's League has always proved itself a fair second to the Ladies' Society in dramatic work, but after being so well entertained at their "extravaganza"—produced entirely by the men of the church—(the women in the cast being impersonations)—we feel uncertain about being able to retain our laurels and may be obliged to relinquish our colors to the men. We will do it cheerfully when they deserve it. If the spirit of rivalry should enter into the activities of these two organizations, it might be worth your while to see the result. The "extravaganza' entitled "A Night at the U. S. Wireless Station, Key West, Off Florida,' is deserving of special mention. It was largely an original production, and the result of the versatile and artistic element so predominant in the make-up of our pastor and whose diversity of talents and accomplishments makes possible so many of the successful and enjoyable affairs of this united little church. All prayers are to the end that he may be continued in health, strength and service with us for years to come.

"One prayed in vain to paint the vision blest
Which shone upon his heart by night and day,
For homely duties in his dwelling pressed,
And hungry hearts that would not turn away,
And cares which still his eager hands bade stay.

The canvas never knew the pictured Face,
But year by year, while yet the vision shone,
An angel near him, wondering, bent to trace
On his own life the Master's image grown,
And unto men made known."

A LOS ANGELES PASTOR MOVES TO SAN LUIS OBISPO.

The Rev. B. F. Boller of Los Angeles is now in charge of the Congregational Church at San Luis Obispo. We of the Northern part of the state are glad to have Mr. Boller nearer us than he was at Los Angeles. Olivet Church of Los Angeles, of which he was pastor for seven years, expressed itself as follows on his departure:

"During the pleasant, inspiring and also trying experiences which are inevitable in every pastorate, we have found our confidence well placed in the Christian integrity, the fine self-control, the undisturbed poise and faithful perseverance of our pastor.

"We have been wisely guided by his careful counsel, instructed and encouraged in safe paths by sermons and addresses, and in many ways we have realized the solidity of his presence in the community. As a Christian man, as pastor and preacher, his influence will long abide.

"To these expressions we must add our appreciation of Mrs. Boller as the minister's helpmeet and an earnest coworker in church, Sunday-school, woman's societies, and with the general interests of the parish."

The Los Angeles Times of recent date sketched Mr. Boller's ministerial career in the following manner:

"Dr. Boller was called to Olivet Church seven years ago, when it was supported by the mission board, and within three years he had made it self-supporting, and, in addition, had greatly improved the building and its equipment. At the end of the first year he had organized an effective men's club in the church, which ever since has been a prime factor in the success of the work, and a high record has been made in support of benevolences and missions. Dr. Boller has also had an admirable supporter in the person of his talented wife, who is an accomplished musician and a strong leader in woman's work and Sunday-school activity. They have three sons in the medical schools and colleges in this city.

"Dr. Boller was ordained in 1876 following his graduation from Hillsdale College, Michigan, after which he took three years post-graduate work at Harvard and Yale. He received his degree of "Ph.D." from Wesleyan University in 1903.

"In 1884 he organized Plymouth Church, Denver, which has become one of the great churches of that city. He next served for eight years as the successful pastor of the First Congregational Church at Sedalia, Mo., and then went to the First Church at Davenport, Iowa, and during that pastorate formed the Second Church. Then folowed a pastorate over the Tabernacle Church, Chicago, which instituted the famous Chicago Commons as a social settlement. Subsequently Dr. Boller was appointed by the Governor of Illinois as superintendent of schools and chaplain of the State Reformatory at Pontiac, where he organized, with 300 members, the first Y. M. C. A. ever formed in a penal institution. At the close of his term of service, he was called to the pastorate of the Puritan Congregational Church, Cleveland, Ohio, which he delivered from debt and placed on a solid foundation.

"San Luis Obispo is a thriving little city of 8,000 inhabitants, where there is a strong moral and intellectual uplift, and Dr. Boller, who is an eloquent and logical preacher, will add to its effectiveness."

THE MISSION CONGREGATIONAL CHURCH.

The Laying of the Corner Stone.

The corner stone of the edifice now being erected for the Mission Congregational Church of San Francisco was laid las Sunday afternoon. There was a large attendance of church members and their invited friends. The Mission Church is a consolidation of the Third Congregational Church organized in 1863 and the Olivet Church organized in 1884. After their union in January, 1908, the large lot on the corner of Nineteenth and Dolores streets, facing the Mission Park, was purchased and foundations for the new building were placed last year, but the completion of the building was deferred until the present month, when building operations were resumed with the expectation of finishing the building within the next few months. The walls for the lower story are already in place

The Rev. Richard K. Ham, pastor of the church, officiated at the service and laid the corner stone. The Rev. George C. Adams delivered the address and the Rev. William Rader offered the prayer. Prof. Charles Ham read a history of the Third Church and Mr. F. W. Fitch performed a similar service for the Olivet Church.

Mr. W. C. Graves, president of the "Mission Promotion Committee," who had been invited to speak in behalf of the community, told of the plans of the organization which he represented to improve the Mission district and especially to improve the Mission Park and to make Dolores street, which is a part of "El Camino Real," one of the most attractive streets in the city. He emphasized the importance of churches and welcomed the building of an attractive edifice which would materially aid to beautify the park and Dolores street, and commended the plans to do institutional work.

Dr. Adams spoke of the corner stone as a religious institution, and emphasized the importance of Christ being made the chief corner stone of civil, political and religious life.

The members of the church are eagerly awaiting the completion of the new building. The Third Church on Fifteenth street near Mission was destroyed in the great fire, and the Olivet Church on the corner of Seventeenth and Noe streets was sold last year; and since December

THE MISSION CONGREGATIONAL CHURCH, SAN FRANCISCO.

the church has been worshipping in a hall on Market street and has labored at a great disadvantage in being obliged to work at one extremity of its parish without proper facilities.

A Description of the New Buliding.

The new building, which was designed by the Rev. Francis W. Reid of Berkeley, has been especially arranged to meet the needs of a church doing its work for the young and the community. The church lot is 85 by 114 feet in size, and a rise of twelve feet in the street grade around the building permits entrances at the street level for both the basement and main floors, with all except a small portion of the basement entirely above ground with full sized windows. The basement will be devoted to the institutional and social features of the proposed work. It will contain a large assembly and social hall, entrance hall with fire-place, a room for the choir, and a large banquet hall with kitchen and other accessories. There will also be a large room for the boys' club, and a gymnasium department 36 by 52 feet, with locker rooms, shower rooms, and an annex for apparatus adjoining.

On the main floor will be an auditorium with a seating capacity of four hundred in the pews. The aisles will be five feet wide and the entrance vestibules will be of twice the usual size in order to encourage sociability and permit the greeting of strangers. Ample space has been devoted to an alcove for a pipe organ and for a large chorus choir and orchestra. The pastor's study adjoins the pulpit platform and has entrances from both floors.

The Sunday-school department will occupy half of the main floor and will have a general assembly room, with the usual class-rooms annexed. There will be a large room to be used as a parlor and for prayer meetings, and a number of other rooms upon the gallery or mezzanine floor. All these rooms can be thrown into one by sliding doors, and the entire Sunday-school department can be made a part of the main auditorium in a similar manner, giving a total seating capacity of over twelve hundred.

The exterior walls and tower of the church will be of brick faced with red pressed brick with red sandstone trimmings. The roof will be of slate. All the windows next to buildings upon adjoining lots will be filled with wire plate glass in metal sash and frames, and as the brick walls are heavily buttressed and strongly built, the building will be practically fire and earthquake proof. The cost when completed, not including organ and furnishings, will be $35,000.

OREGON LETTER.

By George H. Hmes.

Last Wednesday, June 15th, was a gala day in Forest Grove, the beautiful little town which is the seat of Pacific University, which has forty-eighth commencement. The exercises leading up to this closing hour in the lives of twelve young people—six young ladies and six young gentlemen—began on the Saturday previous. The baccalaureate sermon was delivered by President W. N. Ferrin, and his theme was taken from the Apostle Paul's letter to the Corinthians, viz: "We look not at the things which are seen, but at the things which are not seen." In the discourse especial emphasis was given to the permanent things of this world as those that cannot be seen. The exercises throughout were highly creditable to all concerned.

The commencement address was given by Hon. M. C. George, ex-member of Congress. His theme was "The Call of the Age."

The graduates from the Academy numbered eighteen, seven young gentlemen and eleven young ladies. It is believed that the most of these intend taking the full college course.

An important feature of this commencement was the formal opening of the new Gymnasium. The structure is four stories, 65x100 feet, and is complete in all details. The cost was about $25,000.

A former student of Pacific University, Mr. Trafton Dye, son of Mr. Charles H. Dye, and Mrs. Eva Emery Dye, the well known author, was one of the honor men of this year's law class at Columbia University, New York. He will soon begin the practice of his profession in Oregon.

Dr. Dyott, of the First Church of this city, is much in demand for baccalaureate sermons this year. Last Sunday he was in Eastern Washington, at the State College at Pullman. Today he is at the State University of Oregon. He creates a fine impression wherever he goes, and is becoming recognized as one of the strongest preachers in the Pacific Northwest.

Chldren's Day was observed in the First Church last Sunday, and a large attendance gave the young folks a cordial greeting.

THE HOME

A RHYME OF PURE REASON.

A Christian Science Proselyte
Alone upon a mountain height
Was pondering upon the vain
Belief in non-existent Pain,
How nervous dread of any kind
Was an illusion of the Mind,
When, coming down the mountainside,
A dreadful lion he espied.
The Proselyte said, "Mercy me!"
And quickly scuttled up a tree.
Next morning at the rise of sun
There came an Unconverted One,
Who saw the Proselyte at bay
And drove the hungry beast away.
The Cynic said, "Aha! I see
Your claim has got you up a Tree."
"Your judgment," said the Proselyte,
"Arises from Imperfect Sight.
A lion to a soul refined
Is an Illusion of the Mind."
"If that's the case," the Cynic said,
"Why show these human signs of Dread?
"Why pass the night, secure from harm,
In yonder Elevated Palm?"
"Friend," said the Saint, "if you but knew!
This tree is an Illusion, too.
"When in a Jungle, far from Home,
Where purely Metal Lions roam,
"It puts one more at Ease to be

Up some imaginary Tree."
"How great is Mind," the Stranger cried,
And went his way quite Eddy-fied.

—Life.

THE SUNDAY MORNING PROBLEM.

"I cannot possibly get to church on time."

"I'll not go with 'hurry' written all over my face."

"By the time I get there I'm too exhausted to take part in the service."

"I am coming to almost dread Sunday morning."

This is an old lament; we are all familiar with it. The Sabbath is begun wrong in too many homes. Where there should be peace and order there is nothing but haste and confusion. The lack of consideration in the family has made it very hard for the mother, and the attendance upon morning service has begun to be a burden. How can we help matters?

I am afraid the first step towards a reform may lie with the house mother herself. Perhaps she is in the habit of working herself to a high state of nerves on Saturday, making extra dainties for the table, or sitting up until midnight to finish a garment. Couldn't that coat or gown be worn just one more Sunday? And couldn't we do with plain boiled rice for dessert? Or shall we begin the holy day tired, cross and impossible?

The family must solve the remiander of the problem, for it has to do with that extra nap, which stops the whole machinery of housekeeping.

It is maintained that one has a right to one morning in bed out of the seven. Have we when our "right" invades the rights of another? It is further maintained that "Mother could leave the breakfast on the table just as well as not." As well as not? No, the good housekeeper prefers to have the products of her culinary skill eaten when they are at their best. She abhors to leave an untidy table and a cluttered kitchen. They are apt to rise like ghosts and spoil her morning worship. She wonders if the beans are burnt, and if they will forget to close the furnace draught. She feels impelled to go back and tell the laggard that his clean clothes are laid out for him, and that he must not forget to put the butter in the ice-box as soon as he has finished breakfast. She is sure the coffee will be ruined, etc. And past experience has taught her that to leave the morning work undone is a sure sign of unexpected visitors.

"We housekeepers do not want to be unreasonable. We do not expect the quiet of the old-time Sabbath when "the evening and the morning was the first day," when Saturday night found the home in order and the Sabbath begun. The high pressure of modern living does not admit of this. Saturday night may find the house-father out marketing, the oldest girl at choir rehearsal, the high school boy at the public library, or the Chinaman's, the smaller one in search of new shoestrings, while we are occupied with baths and buttons for the small member of the home.

But on Sunday morning when we are trying to get the work done in time for church we do not find it exactly conducive to a Sabbath frame of mind to have the kitchen full of extra business; one brushing his shoes, another pressing a pair of trousers, a third sponging a spot or ironing a refractory ribbon, while the breakfast of the one who is "resting" is on the back of the stove; studying up,—sometimes the resting is the enjoyment of a book in bed, with the prospect of a headache before the day is over. Neither are we rigid about having the dishes washed, we are willing to leave them sometimes as long as they are neatly packed and the rooms in order. We do not mind making beds after church, as long as they have been properly aired. We are willing to have breakfast an hour later than on week-days. Is that not a reasonable compromise? Why not a new rule for 1910, that the Sunday morning hustle must go?—Mrs. S. J. Wheeler, in New York Observer.

ONE-TALENT FOLKS.

By One of Them.

How often do we hear the wail, in this day of the world's great need, "I wouldn't mind working if I could speak like Brother J., or pray like Sister C., or if I had the charm of manner of Miss K."? How can it be so overlooked that where there is the need for one good leader or two or three, there must be many in the ranks of followers, else what avails good leadership? In the midst of all this talk about the gift of leadership, I often feel that there is a gift quite as essential, and that is the one loyal and hearty following—not blindly but understandingly. It is just the plain, ordinary people, after all, who bring the extraordinary to pass and make it possible for the man of ten talents to put them out at the biggest interest. This fact was driven home to me recently in thinking over the history of an institution for preventive work and character-building among young girls, which is today doing untold good in a Southern city.

In its genesis, a committee of three women was appointed by a certain society to investigate conditions in a most unsavory district of the city. When the time drew near for making the report, two of the three were prevented, and the whole distasteful duty seemed to devolve on one woman—and a most ordinary soul she was, too. She couldn't pray in public, and when she tried to testify of what her Master had done for her, she was almost inarticulate. She could be faithful to a trust, however; so alone she went down to that spot and then went to the meeting and told simply what she had seen there. That was all this one-talented woman ever did in the matter, but the society took the matter up and sent away for a city missionary to come and deal with the situation. She came, and there was a general sense of disappointment, for it was to be seen at once that she was just a commonplace sort of a person—not especially charming nor bright nor attractive. But she set about her work in her plain way and gathered the children from the locality into a little school. By and by, as she taught and worked and prayed quietly, a larger vision came to her, and she pointed it out to those women who were backing her—the conviction that prevention is much better than cure, and that those little girls down there should be placed in a different environment at once, if they were to be saved from the ranks of dreadful degradation.

By and by her quiet appeal lodged in the soul of another ordinary individual, who donated a little home to be used for such girls as could be sheltered within its walls. Then it was that a great many plain people began to take interest, among them some who were distinguished by extraordinary

zeal and faithfulness—those two sovereign assets ever at the command of man's or woman's will—and today the little home is a thing of the far past, and up on a green hill in "a wide house," in a land where roses bloom in December and birds sing all day long, scores of happy girls are being taught in the ways of pleasantness and led in paths of peace and fitted to be leavening influences, instead of growing up a menace and a snare to the youth of the land. Just ordinary girls they are, but who shall say that they have no great and beautiful mission, even though the majority of them go out as domestics, or as working women?

Young People

THE FLOWER PARTY.

May Herrick.

Alice was an imaginative wee person and one day she decided to give a rather unique party. She would invite all the flowers to spend a day with her; but how should she do it?

Of course, the gentle flowers could not be rudely beckoned to play. Alice puzzled for several days. Finally the problem solved itself as difficulties generally will if you are patient.

She was awakened one morning by her playmates, the sun's rays, in her room, and then glancing out saw, too, her old friend, the sun smiling back at her. Always glad to greet him she gayly waved "Good morning," and after a moment told of her plan. The Sun gladly offered his aid.

"All my sunshine is yours,' he said, "to send to as many hearts as you please.'

Alice was delighted. The bright sunbeams would be the prettiest possible invitations to send the flowers, she thought, "and they and Sun are such good friends—surely they will respond.'

So Alice gladly accepted all the sunshine and, selecting Kindness for herself, bade the other Rays each to call on his favorite flower. She had not long to wait before the guests began to arrive, for the flowers did respond—more or less readily, to be sure, as flowers are like people—in fact, they are people in their own world.

At first they were surprised. They had not even known Alice cared about them. Most of them hesitated and gossiped among themselves.

"How hateful I have been!' Alice exclaimed feeling much ashamed as she remembered how she used to tear poor Daisy to pieces telling fortunes, and how she had often thrown gentle Snowball right at his friends' heads, hitting them, and leaving him on the ground badly hurt.

A very few of the flowers came forward at once and accepted her friendship in the most hearty, cordial way. Among them, the Morning Glory—one of those easy-going, good-natured people who make friends easily and are not too critical of their surroundings.

Alice liked his manner at once and felt sure she might count on him. Imagine her disappointment then on finding that he would not remain. Morning Glory said he must go, and Alice could not persuade him to stay. The thought came to her that perhaps those quick friendships were not the deepest or most lasting .

There were many who came with Morning Glory—many very like him and who were neither more nor less charming at first meeting.

Some merely spent the day, and Alice soon forgot them; others she came to recognize like Morning Glory—constant and cheery, ever giving all they have of brightness in return for the slightest effort in their behalf, yet always remaining mere acquaintances—the companion of an hour. Still others of the flowers, like the Roses, she came to love and look for every year long afterward, just as friendships do sometimes strengthen through the years, and among these flowers were some she had scarcely noticed before.

It would be impossible to name all the guests. Alice was constantly filled with wonder." They are surely just exactly like real people,' she said again and again, as she watched them.

The stately Lilies she felt half afraid of—they were so dignified and cold.

"It would be fun to trip them up," she whispered to saucy litle Pansy, and bold Dandelion called back that it would.

"Dandelion always comes where he isn't wanted," Alice thought, feeling mortified that she had been overheard, but right here Kindness interfered and prevented Alice from quarreling. The Violets, Alice thought, had gone to sleep, they were so quiet. "I wish I might wake them up and make them know their own worth,' she said, and decided to be very gracious.

Altogether the day was a great success. It was a very merry and a very lovely company. The gay, frivolous flowers and the bold, almost overdressed ones were toned down and helped by their quieter friends.

Every one seemed in perfect harmony and the day passed swiftly with one unpleasantness. Late in the afternoon one Ray had not returned. All day they waited and grew anxious. When Alice sent out Kindness, who at length returned with his missing comrade and Miss Four O'clock, a silly, stubborn little flower, who had refused to get up a moment earlier than usual. She declared she would not have bothered coming at all had not Kindness prevailed.

When the day was over and Alice had said "Good night" to the flowers, she and Kindness had become excellent friends. He had helped her so much in reaching the hearts of the flowers that she had tried to coax the Sunbeam to remain with her always. "For flowers are just like people," she said.

A SPRING FANTASY.

Florence I. Saunders.

Cheer, cheer, cheer-up,
Help, help-us!

These words in little bird notes seemed to float through the air one fair spring day, and sounded like a tone of distress, making a discord with the bright sunshine and fragrance of flowers which filled the air.

The little wood-sprites were flitting here and there, dancing on the three-leaved clovers, stopping to kiss a sweet blue violet, sipping honey from the tulips, decking themselves with lily bells and hyacinths, and fully enjoying the perfumed breath of joyous spring.

One little sprite said to her sister: "I am going to follow that note; it pierces my heart. I cannot be happy and hear it. Someone must need me." And feeling a gentle zephyr passing by in the direction of the notes, she spread her flower-like gown upon a wave of the breeze and floated upward till she reached a young tree by the river bank, where soft spring pussies were nestling. There she saw a dainty bed of twigs and moss wherein a timid birdling lay, calling feebly, "Help! Help-us!" and by her side two brothers crying lustily for mother and father to come back to them.

The little sprite lighted upon a branch near by and asked where their mother was, and why she did not come. They simply replied: "Cat, cat, don't come; help! help us!"

The sprite understood the whole story; and stroking each birdling tenderly on its head and back, she skipped over the branches, gathering bugs of different kinds. These she skillfully fed to the birdies, and moistened their throats with a drop of dew from her lily bell.

She told them to cuddle down into bed and be good and she would come again.

She came faithfully day after day, and watched the downy balls grow larger and larger and the wings begin to spread.

Their little hearts forgot to say, "Help, help us!" and now said only, "Cheer, cheer!"

They grew until the nest could hold them no longer, then spreading wide their wings they entered a new world, singing, "Joy! joy!"

The watchful little sprite had performed her task, and sent three messengers into the world to carry cheer and joy.

CLIFFORD'S VISIT.

"I wish there were no old dishes to wipe," whined Clifford."I never saw one little supper make so many. Rob White never wipes dishes, and I think it's hateful that I have to do it."

Mrs. Fagan looked at him in dismay.

"Why, Clifford, I thought you enjoyed helping mother," she said.

Clifford felt sorry about the pained look on his mother's face.

"I do like to help you, mother, and all that, but dishes are girls' work. I wish I didn't have to wipe any more for a whole month, anyway."

"Well, you need not,' 'said Mr. Fagan, who just came into the room.

"Why neednt I?" questioned Clifford.

I had a letter from Cousin Helen Webb today, and she wants you to visit her for a month. She says she wants some life in the old home," explained Mr. Fagan.

Clifford danced in glee.

"May I go?' he questioned. "I never saw Cousin Helen, but I know she would be fine. It will be a great fun to visit in a little town."

So it was arranged that the visit should be made, and Clifford spent the week intervening in making plans. He arrived at his cousin's in a state of great excitement. He could hardly go to sleep that night for thinking of what he would do the next day.

His cousin rapped on the door at half-past five the next morning.

"Yes," called Clifford, drowsily, and he immediately went to sleep again.

At six Miss Webb opened Cliffords door. "Breakfast is ready," she said quietly. "I am surprised that you are so lazy. A big boy should be up early. I am ashamed of you."

"Mamma lets me sleep uutil nine o'clock," he answered, in surprise. "She says a growing boy needs lots of sleep to make him strong.'

At breakfast, Clifford's table manners were criticised. His cousin was shocked, later, when he slid down the banisters. She was greatly amazed when he went uptown without asking.

"Why, Cousin Helen, a fellow must do something for amusement," he explained.

"Well, walk in the garden, or read. I don't like anyone to tear about the house. How do I know whom you would talk to uptown? I want you to have proper company while you are here. And I may as well say, I don't want boys coming here to play, either; they make too much noise."

At the end of three days, Clifford longed for home. There he had some liberties; here it was always "don't." He had never realized how nice home was before. That evening, out of sheer loneliness, he offered to wipe the supper dishes.

"No, thank you," said his cousin. "You would break one the first thing.

"I wipe my mother's dishes and they are just as nice as yours." Clifford knew the remark was impolite, but he didn't care.

"I am going home today," Clifford the next morning announced at breakfast.

"Going home!' his cousin exclaimed. "Why, you came to stay a month, and a week is not gone yet."

"I don't care. It seems that I would just die if I didn't see my father and mother today. I'm going home at one o'clock."

And go he did.

Mr. and Mrs. Fagan were surprised just as they sat down to supper by a "Hello!' followed by Clifford.

"Why, Clifford, what's the matter ?" his mother exclaimed.

"Nothing; I just got homesick. I thought I would just die. I guess Cousin Helen don't understand boys; she never wanted me to do a thing. I am so glad to be home. I won't even complain if I have to wipe dishes.'

"So there are worse things than wiping dishes; are there, son?" his mother asked, smiling.

"Yes, and I'll tell you what it is. It's to live with someone who don't understand a fellow like his mother does. Mothers don't mind a boy's noise and fun," and Clifford gave her a resounding kiss.—Methodist Recorder.

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